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appears in our Greek Matthew and the Greek versions of Aquila, Symmachus, and Theodotion which all have "my son." The editor of our present Matthew, to whom we owe this passage, probably quoted it from the same revised Greek version which lies at the basis of Theodotion and goes back to the first century A. D.

The study of such testimonies as we possess concerning the contents of the Gospel according to the Hebrews soon leads to the conviction, hinted at by Dr. Pick, that this work grew and changed in the original and also in its Greek form. The same applies to our first canonical gospel. This would be more readily recognized, were it not for the unconscious effect of the distinction once made between canonical and apocryphal writings. There is not much in the literature collected by Dr. Pick that throws any light on the teachings of Jesus. This is, of course, a subjective judgment. But none other is possible. The conservative who thinks he listens to Jesus in the Fourth Gospel, naturally hears the same voice in the Oxyrhynchus fragments, and is led by his subjective impression to declare in favor of their genuineness. Lured by the siren song of tradition, he is tempted to increase the material, heedless of the size of "the oral tradition from Mount Sinai" in the Talmud and the Christian tradition concerning the apostles, which should be warnings. On the other hand, the critic who finds no authentic sayings of Jesus in the Fourth Gospel and much that is wrongly ascribed to him in the Synoptics may, indeed, be too sceptical in dealing with the *agrapha*. But in either case, it is historical probability that decides.

Dr. Pick has rendered a real service by this work.

NATHANIEL SCHMIDT.

Cornell University.

TENNYSON AS A THINKER. By Henry S. Salt. London: A. C. Fifield, 44 Fleet Street, E. C., 1909. Pp. 32.

This essay was first printed some eighteen years ago in reply to the extravagant claims which were then being made on behalf of 'Tennyson as a Thinker.' It thoroughly deserves to be republished, and I hope that it may be widely read, both as a model of wise, balanced criticism and as a memorial of an old controversy, which will probably never be renewed on the

old terms. That Mr. Salt's contentions, duly attenuated and robbed of their sting, have become the commonplaces of academic and 'safe' criticism, in no wise detracts from the merit of his attack. Many will be lazily inclined to ascribe the modification in our attitude toward Tennyson to some insensible gradual changes of fashion, or some mysterious process in the collective mind. But we would do well to consider first whether the credit is not really due to those who, like Mr. Salt, maintained for long years the unpopular cause. Mr. Salt's strength lies in the sureness of his literary judgment, which leads him to recognize freely the merits which may justly be allowed to Tennyson's poetry, and in his firm grasp of the best thoughts and tendencies of the period in which Tennyson wrote; and he accomplishes with ease the task which he has undertaken of showing how incompetent and puerile, in respect of such thoughts and tendencies, whether as exponent or as critic, Tennyson showed himself to be. It would be well if more criticism were so well informed, so discriminating, and so sure as this little work.

W. J. ROBERTS.

University College, Cardiff, Wales.

BOOKS RECEIVED.

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